

Affliction is Bodhi (Klesa is Bodhi)

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With gratitude to Google AI Gemini

With gratitude to NotebookLM

Draft Date: July 30, 2026

Location: BPI Meditation Center

Attendees at the Dharma assembly: Bennie, Ivy, Bonnie, (Ellie, Grace, Enid, Dawn)

I. Origination (Background)

The Buddha told Maitreya Bodhisattva: "Regarding the questions you asked before and the questions you are asking now, you may ask them. I know that you do not need to ask questions, as you have basically mastered everything, because you are a Bodhisattva of Equal Enlightenment (Virtual Enlightenment) and are about to become a Buddha very soon."

The Buddha also knew that the questions Maitreya Bodhisattva asked perfectly matched the capacities and dispositions of sentient beings, so He allowed him to ask.

II. Verification (Experiential Proof)

The first issue is the phenomenon regarding the previous five hundred Bodhisattvas; Maitreya Bodhisattva brought them here precisely to allow these Bodhisattvas to perfectly accomplish every part of their awakening. To achieve awakening, one must enter into the realistic environment of awakening.

The second issue is, how does one utilize afflictions (kleshas) to perform beneficial deeds within these environments of birth and death (samsara)? For example, how does one use greed (raga) to perform beneficial deeds? The beneficial deed mentioned here refers to benefiting your awakening. For instance, you could be intensely greedy, being greedy to the point where an illness arises; you can personally use facts to verify to what extent of greed a certain illness will appear, repeatedly verifying it to solidify your awakening. What is the suffering brought about by this greed, and what is the weight of each type of suffering? Through repeated experience, practice, and verification, your Bodhi (awakening) regarding this aspect will gradually approach perfection. Without repeated personal experience and verification, you cannot thoroughly know what it is. You may say you know it superficially, but you do not possess the true experiential feeling of it.

Without true experiential feeling—for example, if you haven't experienced unforgettable suffering—there is absolutely no fear. We must hold absolute reverence and awe toward anything that violates the rules, and experiential trials can help us

achieve this awe. For example, if you use the wrong methods—methods that violate natural laws—see how much suffering you will endure? In every little detail, as long as you violate its natural laws, the very minimum you will face is the suffering of unfulfilled desires (the suffering of not getting what you seek). Whatever you want, you will never attain it, which is the suffering of unfulfilled desires.

Verification means proving that greed is a disaster and a suffering, and determining exactly what the taste of that suffering is and how massive its magnitude is. It must undergo absolute examination to be proven for what it is; it cannot be known merely by looking at texts or listening to sounds. Language, texts, and the suffering you imagine yourself are not the same as the suffering you personally experience on the scene. Only when you personally experience it can you specifically know what the feeling is, because when someone truly feels absolute suffering, they could not possibly still yearn for or cling to suffering.

Using these afflictions to accomplish beneficial deeds means truly learning, comprehending, and verifying from them, thereby generating genuine benefit. Afterwards, no matter what you say, you cannot change his experience and verification; it is simply suffering.

Question: Must one necessarily experience these sufferings to attain awakening?

Answer: Some people must experience them. Because what they consider happiness is the happiness they have examined, but they haven't examined suffering, so they do not know it. True awakening must come from the results of practice.

Question: Can't the Buddha directly give me awakening?

Answer: The Buddha can directly give you awakening, but you still wouldn't know it.

For example, sentient beings are all greedy; the Buddha says greed is bad, but sentient beings cannot understand this. The key is that, from your perspective, you have not formally examined it, so you have no way of knowing that it is harmful and devoid of benefit. Therefore, you must truthfully experience it through formal channels, procedures, and methods. Only by experiencing it without any defining labels or self-righteousness can you discover what it actually is. Looking back at your past definitions and labels, they were all either your own definitions or definitions told to you by others, and those are not real. True awakening puts you personally on the scene, giving you solid experience (experience means having lived through it and verified it). Disobedient people have to go experience it and feel it unforgettably in their bones to remember it.

Obedient people do not need to go experience it. The obedient disciples in the *Sutra of Perfect Enlightenment* who meet those conditions are capable of this. In their hearts, whatever the spiritual friend (kalyanamitra) says is good and right, and must

be executed absolutely. The Buddha can just directly copy the awakening to them.

Question: Speaking of experience, in the book **The Revelation of Life**, when the female protagonist is under deep hypnosis, she recalls past life events, many of which involve extremely painful ways of dying. Are those just like dreams, or just like reality, where one feels intense suffering? Does being hypnotized however many times mean experiencing that kind of suffering that many times?

Answer: Generally, yes. For example, whenever you think about any matter now, you are feeling it. The depth of your feeling corresponds to the depth of your thoughts. In other words, when you are feeling it, the more interference you receive, the shallower your feeling will be. If you go deeper and are more pure, your feeling will be more comprehensive. As long as you apply your mind, you can feel as much as the effort you put in.

How can you keep your thoughts out of the realm of suffering? That is, to think according to rules and laws.

For example, in your work, if you do not follow the laws and rules, and just act on whatever whims come to mind, that is unacceptable. Your delusions (vikalpa / vain thoughts) cannot be used at all; simply act according to the laws and rules, and your work will yield performance results. If you mess around following your delusions, what you produce will be a failure, and there will be no performance results.

Every matter is the same; doing things purely according to laws and rules without mixing in delusions is called wisdom (prajna). What Buddhism applies is pure wisdom; everything is simply done using wisdom. One must not incorporate delusion, which is erroneous, illusory, and inconsistent with the laws.

Following your own feelings, interests, and hobbies, coupled with afflictions—if it suits your greed, you like it; if it doesn't, you hate it, seek revenge, and suspiciously wonder what others mean.... As long as afflictions and delusions are mixed in, it will definitely affect your work, because your work does not inherently contain these things. Once these things are brought into work, it will definitely become chaotic, and ultimately you won't even have the mood to work or be able to continue doing it. Eventually, you might just withdraw from work completely, suffering on your own, even suffering to the point of losing the job. Some people are slightly better off if they jump out of it in time, but some suffer until they die without ever jumping out. That is a disastrous swamp; jumping out of it in time, or even better, never entering it at all, is what a superior person does.

Why is the Buddha the Knower of All (Sarvajna)? He has mastered all laws and rules, and no matter what He does, He relies on laws and rules to accomplish His deeds, so the Buddha achieves everything as He wishes. Because He absolutely never violates the laws and rules, perfectly upholding them and acting according to His laws and rules, naturally He accomplishes whatever He wishes to accomplish.

Why do sentient beings always experience outcomes contrary to their wishes?

Because they rely entirely on delusions and feelings, doing whatever out of impulse, and ultimately can only fail. In the end, the results of their affairs can never align with their wishes.

Think carefully and apply this formula to every matter. The Buddha is the Knower of All, so naturally, He is entirely free and unhindered. You are entirely full of afflictions, mixing afflictions into everything you do; you do not follow SOPs for anything, disregarding whether it aligns with the laws or not, just recklessly doing it anyway—the result will inevitably be a failure and contrary to your wishes. If you carefully apply this to every single matter, it can definitely be verified.

III. Realization and Attainment

Therefore, Buddhism frequently speaks of "realization and attainment". To see things as they truly are (yathabhuta-darshana, seeing them comprehensively) is called "Realization" (證). Having a thorough understanding of wisdom is called "Attainment" (得). In other words, knowing "what it is" is Realization. Knowing "why it is so" is Attainment.

For example, software engineers accurately know why these corresponding laws and generated rules are needed in the program. Every set of laws they establish is different, producing different results. For instance, among office software, some are good for writing speeches, while others are in spreadsheet format. If you insist on using a spreadsheet format to write a book, you will find it awkward at every turn. Both are office software and both have corresponding effects and functions, but it's just awkward. This goes without saying for other software. For example, if it's merely a media player software and you insist on typing text in it or using it as a spreadsheet, you will find it simply impossible. First, you must know what it is; this is called Realization. Applying it freely is called Attainment. Being able to design whatever I want to design, matching it with the industry, and doing as I please, is called Attainment. When you can freely control what you have obtained as you wish, it is called Attainment. Performing freely as one wishes is called Attainment.

Are you doing things that correspond to your own interests and the interests of sentient beings, or even bringing out afflictions to do things corresponding to these interests, or bringing out afflictions to do things not corresponding to interests? Are you relying on afflictions to correspond to the interests of yourself and others, or not? Does the affliction correspond to the Dharma, or does it correspond to non-Dharma? This must be clarified.

For example, if someone eats excessively, you can observe from his point of greed and verify the result of his greed; you can see to what extent his body is gradually devastated by his dietary habits. Looking at it with scientific knowledge, whether it's sentient beings or yourself, you serve as a very good test subject. This test subject is gradually proving that, as science says, you will eat yourself sick, and the final result will cause all your organs to fail and ultimately lead to death. This verifies the Buddhist teaching that one should not be greedy, and that the result of greed is

suffering. In other words, relying on the example of this living person to verify that what science says is not wrong, and what Buddhism says is not wrong. Using his vivid experience to verify this is called "experience". Furthermore, you thoroughly research all of this—because of a preference for sweet, high-sugar, high-fat, and savory foods, under such conditions, the combined effect of these substances entering the body gradually pushes you toward diabetes and the death of all organs. You can then know that it is like bait on a fishhook; no matter how delicious it is, it will definitely cost the fish its life. If it's delicious, you take the bait, and once you take the bait, your life is gone—it's that simple. Therefore, by utilizing others' afflictions of greed to accomplish your beneficial deeds and awakening from it, you truly prove that it is indeed bad. When you study it thoroughly and carefully, it is called Attainment. You can even freely make it well when you want it to be well, and make it unwell when you want it to be unwell—this is called Realization and Attainment. Only through this kind of practice can one truly know what it is and why it is so. When you thoroughly understand it, it becomes a benefit, which is using an affliction to become a beneficial deed, relying on the affliction to accomplish your awakening. Therefore, in the Buddhist sutras, you will occasionally see the phrase "Affliction is Bodhi" (only those who have attained realization are qualified to say this sentence). Those who do not understand it and interpret it as "greed is awakening" are mistaken.

People with wisdom can generate awakening by relying on these afflictions. If there were no greed demonstrated by others, or if you didn't personally engage in greed to see the changes occurring in your own body, you wouldn't be able to verify the results of greed through personal changes, nor the results of non-greed. Through repeated verification, it finally becomes fixed. This kind of awakening, this Bodhi, becomes fixed. That is to say, this affliction is Bodhi; it is verifiable and can make you awaken.

Once you possess the ability of Realization and Attainment, you do not need to think; everything is clear at a glance. To see things as they truly are (yathabhuta-darshana) and to thoroughly understand wisdom. Seeing things as they truly are is the key point. It cannot be "knowing by labels" or "knowing by definitions"; that is called defilement (sasrava / klesha). To know truly and realistically is to do so without any defilement; it is not a definition, not a label, and not being defiled.

For example, if someone is truly being greedy, and what you see is their greed, that is not wrong. However, if someone else is conducting an experiment and you label them as being greedy, you are wrong; that is not seeing things as they truly are, it is an erroneous view. Your very act of seeing carries many of your own filters, distorting the view. Not only has the color changed, but it is like a funhouse mirror—not only is the color altered, but the shape is distorted too. Because your eyes are influenced by past karma, judging others through your own karma is not called seeing things as they truly are; it is a perception "manifested according to karma".

In the *Maharatnakuta Sutra*, at the Assembly on the Development of the Bodhisattvas' Aspiration, five hundred Bodhisattvas made mistakes at that time precisely because they didn't know that their filters not only had color problems but also caused distortion. They committed so much karma against other Dharma Masters and ultimately suffered so much evil retribution.

Therefore, in the end, the Buddha told these people who had mended their ways: "You must be careful! Some Bodhisattvas exclusively cultivate wisdom. Without that wisdom, you have no way to judge others. Some Bodhisattvas deliberately use these afflictions to accomplish their awakening. Because they want to verify the entire process from beginning to end—how affliction devastates a person from a state of peace and happiness to a state of suffering, how it destroys a person's life, and how it destroys a person's intellect; they must go and verify this. They must go through these things to examine this matter."

Some people verify it by seeing others go through these things. Some people verify it by going through these things themselves. The final result of the examination proves what they have examined.

When this person is examining it, whatever you judge him to be is wrong.

IV. Conclusion

When a person has thoroughly understood wisdom, they can see everything clearly at a glance; they even clearly know what sufferings you have already generated—that is called Attainment. The higher their cultivation, the higher their ability to see things as they truly are, and the purer the things they realize.

Smart people do not need to personally suffer losses. Only fools easily do things that cause them to suffer losses.

For disobedient people, what the Buddha gives you, you cannot attain.

For a smart person, you filter it yourself. If it can shock or scare you, you will know, "When others suffer losses, I cannot suffer such a loss; when others have bad luck, I cannot have such bad luck; when others endure suffering, I will not go and endure such suffering."

Fools, after going through it once, never go to temper themselves again.

There is also another type of person, soaked in suffering, who cannot remember even after suffering losses ten thousand times; they just don't know what it is.

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一緣起

佛告訴彌勒菩薩：「你前面問的問題以及你現在問的問題，你可以問。我了解你不需要問問題的，基本你都掌握了，因為是等覺菩薩，馬上就要成佛了。」

佛也知道彌勒菩薩問的問題，非常契合眾生的根基，就讓他來問¹。

二驗證

第一個問題是，前面的五百菩薩他們的現象，彌勒菩薩帶他們來就是為了想讓這些菩薩圓滿成就每一部分的覺悟。想覺悟，就必須到覺悟的現實環境當中。

第二個問題是，在這些生死的环境當中怎麼樣運用煩惱做利益事？比如怎麼樣運用貪做利益事？此處說的利益事是利益你覺悟，比如你可以狠貪，貪到病出現，貪到什麼程度有什麼病出現，你自己用事實驗證，反復驗證，從而固化你的覺悟，這個貪帶來的痛苦是什麼，每一種苦的分量有多少，經過反復體驗實踐驗證，你對這一部分的菩提覺悟，漸趨圓滿。你沒有反復的體會驗證你就沒辦法徹底知道它是什麼。光表面上說知道，但是真實的覺受你沒有。

真實的覺受沒有，比如你沒刻骨銘心的痛苦，就根本不存在著懼怕，我們對一切違反規則的事絕對心生敬畏，歷練可以達到敬畏。比如，你用錯誤的方法，違背自然規律的方法你看看你會承受多少苦？任何一點一滴，只要你違背它的自然規律，最低限度你是求不得苦，你想要的你永遠達不到，就是求不得苦。

驗證，貪就是個禍害，就是個痛苦，以及痛苦的滋味究竟是什麼滋味，量有多大。經過絕對檢驗才能證實它是什麼，不是看看文字，聽聽聲音就可以知道的。語言、文字以及你自己想象出來的痛苦，並不是你身臨其境的痛苦。一旦你身臨其境才能具體知道它的覺受是什麼，因為真正感受到絕對苦，人不可能還嚮往苦，留戀苦。

以這些煩惱為(成就、成為)利益事，就是從中真正學習、體悟、驗證，從而產生真實利益。之後，無論你怎麼說，你改變不了他的經歷、驗證，它就是個苦。

問：一定要經歷這些苦，才能覺悟嗎？

¹ 《大寶積經》：佛告彌勒菩薩摩訶薩言：「彌勒！我今問汝，隨汝意答。若有說言，菩薩為欲圓滿成就菩提分故攝取生死。又復說言，以諸煩惱為利益事。如是說者，為與利益相應？非利益相應？為與法相應？非法相應？」

答：有些人必須經歷。因為他認為樂，是他檢驗的樂，他沒檢驗到苦，他不知道。真正的覺悟一定來自實踐的結果。

問：佛不可以直接給我覺悟嗎？

答：佛可以直接給你覺悟，但是你還是不知道。

比如，眾生都貪，佛說貪不好，眾生沒辦法理解。關鍵是站在你的角度，你沒有正規的檢驗它，所以你沒辦法知道它有害無益。所以，一定通過正規的渠道流程方法如實地去體驗。不帶任何定義標籤自以為是去體驗它，你才能發現它究竟是什麼。回頭再看以往的定義、標籤，都是你自己的定義或者是別人告訴你的定義，那個並不是真實的。真正的覺悟讓你身臨其境，讓你實實在在的經驗（經驗，就是經歷過，並且驗證了）。不聽話的人，就要去經驗，刻骨銘心才記得住。

聽話的人，可以不去經驗。《圓覺經》裡面聽話的弟子，達到那種條件的才可以。在他們心裡，善知識什麼都是好的，都是對的，都要絕對執行的。佛直接複製到他那兒就可以了。

問：說到經驗，在《生命啟示錄》這本書裡面，女主人公在深度催眠的時候，回想起來過去生的一些事，有很多是極其痛苦的死法。那些，是不是也跟做夢一樣，跟現實一樣，都會感受到強烈的痛苦？催眠多少次，就會再經歷多少次那樣的痛苦？

答：一般會。比如，**你現在想任何一個事，都是在感受他。**隨著你想的深入多少，你感受就有多少。也就是說，你在感受的時候，你受的干擾越多，你感受的越淺。如果你越深入，越純粹，你感受的就越全面。只要你用心，用心多少就能感受多少。

怎麼樣才能讓你的想，不納入苦的範圍？就是依規則、規律去想。

比如你的工作，你如果不按規律、規則去做，想一出是一出，是不可以的。你的妄想，一點不能用，只是按規律、規則去做，你的工作業績就有。如果你跟著妄想亂七八糟搞，你做出來就是失敗，就沒有工作業績。

任何一個事情都是一樣，不摻雜妄想的，純粹的依據規律、規則去做，叫智慧。佛家應用的就是純智慧，一切事都用智慧去做就好了。不能納入妄想，就是錯誤的、虛妄的、與規律不吻合的。

隨著自己感覺、興趣、愛好，加上煩惱，順應貪了就喜歡，不順應了就恨，就要打擊報復，懷疑你啥意思……。只要摻雜著煩惱妄想，一定影響你的工作，因為你的工作沒有這些東西。一旦把這些東西放到工作裡，一定亂套，甚至最後你沒心思工作了，做不下去了。最後乾脆從工作當中抽離出來，自己痛苦去，甚至痛苦到工作沒有了。有些人及時跳出來還好一點，有的人一直苦到死都不跳出來。那

是一個災難的沼澤，要及時跳出，甚至根本就不進入，就是**高人**。

佛為什麼是一切智者，一切規律規則都掌握了，無論做什麼都依規律規則，承辦自己的事，所以佛事事如意。因為他絕對不違背規律規則，完美地行持，依他的規律規則去做，當然想成就什麼就成就什麼。

眾生為什麼總是事與願違，因為他全靠妄想、感覺，一衝動就啥都來，最後就只能失敗了，最後事情的結果與他的願望永遠不可能一致。

仔細想，每一件事，用這個公式去套用，佛是一切智者，當然一切自在無礙的。你是一切煩惱，一切事都摻雜著煩惱，一切事都不遵守SOP，也不管規律不規律，反正你就搞了，結果一定是失敗的，事與願違的。你仔細去套用，個個事，一定可以驗證的。

三證得

所以佛法經常講要**證得**²。如實見(全面都見到)，為證。智慧通達，叫得。換句話說，知其然，為證。知其所以然，叫得。

比如，軟件工程師，他們能精確知道它為什麼在程序當中需要這些相應的規律，以及產生的規則。每一套他們設定的規律是不同的，產生的結果，比如同樣是辦公軟件，有的你寫什麼講演稿都好用，有的是表格形式的，但是你非要用表格形式的去寫書，就會發現處處彆扭。都是辦公軟件，都有相應的效應，功能，但是就是彆扭。更不用說其他的軟件。比如你只是播放器軟件，硬要打字，或者當表格用，就會發現，根本不可能了。你首先要知道它是啥，叫證。自在應用，叫得。我想設計啥就設計啥，能與行業匹配去做，隨心所欲去做，叫得。你得到的東西，你可以隨心所欲支配它，叫得。隨心所欲發揮，叫得。

你是與自身利益相應，與眾生利益相應的事，甚至把煩惱拿出來做與利益相應的事，把煩惱拿出來做非利益相應？你是藉助煩惱與自他利益相應，還是不與自他利益相應？煩惱是與法相應了還是與非法相應了，這個要搞清楚啊。

比如，別人狠吃，從他這個貪點去看，去驗證他貪的結果，你看他身體逐漸被他所運用的飲食摧殘到什麼程度，藉助科學知識去看，眾生也好，你自己也好，是個非常好的試驗品。這個試驗品在逐步證明，科學說你會吃出病來的，最終的結果會讓你所有的器官衰竭，最後死亡，也就驗證了佛法說不能貪，貪的結果都是苦。也就是藉助他這個活生生的人的例子，來驗證科學講的沒有錯，驗證佛法講的沒有錯。用他這個活生生的經歷來驗證，叫**經驗**。而且你徹底研究透所有的這種，因為喜歡吃甜的，高糖的，高油的，香的，在這種狀態下，這些物質到身體之

² 《大般若波羅蜜多經》卷567(4 法界品)：「出世般若波羅蜜多能如實見故名為證，後智通達故名為得。」(CBETA 2026.R1, T07, no. 220, p. 929c10-12)

內產生的總和效應就逐步的把你推向了糖尿病，推向所有器官死亡。你就可以知道他就是魚鉤上的魚餌，無論多好吃，必定會把這條魚的老命搭進去。好吃你就上鉤，上鉤老命就沒了，就這麼簡單。所以通過別人貪煩惱，成就你的利益事，從中覺悟，真正證明了它確實不好，而且你仔細研究透，叫得。甚至你可以自在的，想讓它好久好，想讓它不好就不好，就叫證得。只有通過這種實踐，才能真正知其然，知其所以然。你徹底明白了，就是利益，就是用煩惱事成為利益事，依靠煩惱，成就你的覺悟。所以，在佛經裡偶爾會看到，煩惱即菩提³（證得的人才資格說這句話）。不懂的人，理解為貪就是覺悟，那就是錯了。

有智慧的人，依靠這些煩惱就能產生覺悟。

如果沒有別人示範的貪，或者自己親自去貪，看自己身體發生的變化，通過自身的變化來驗證貪的結果；不貪的時候是啥結果。反復驗證，最後就固定下來了。這種覺悟，菩提就固定下來了，也就是這個煩惱就是菩提，是可以驗證的，可以讓你覺悟的。

一旦你有證得能力，你不需要思考，一目了然。如實見，智慧通達。如實見，是重點。不能是「標籤知」、「定義知」、那叫染。如實知，不帶著任何染，不是定義，不是標籤，不是被染。

比如，別人真的在貪，你見到的是他的貪，這個沒錯。但是，如果別人在做實驗，你貼標籤說人家貪，你就錯了，不是如實見，是錯誤見。你這個見本身帶著自己很多濾鏡去見，已經變形了，不僅是顏色變了，而且是哈哈鏡，不但色彩變了，形狀都變了。因為眼睛受過去業力影響，透過自己的業去判定別人，不叫如實見，是「循業發現」的見。

《大寶積經》，發起菩薩志樂會，五百菩薩當時犯錯，就是不知道自己的濾鏡不僅顏色有問題，而且起變形作用的。他們對其他的法師造了那麼多的業，最後承受那麼多惡報。

所以，在最後，佛告訴這些已經改好的人，你們一定要小心啊，有一些菩薩他們是專門修智慧的，你沒那個智慧，你沒辦法去判斷別人的。有些菩薩就是專門拿這個煩惱去成就他的覺悟的，因為他真正的從煩惱頭一直到尾怎麼摧殘人的從安樂到痛苦的過程，怎麼樣破壞人的生命，破壞人的心智，是怎麼破壞的，他一定要去驗證。要經過這些，檢驗這件事。

有的人是，見別人經過這些，檢驗的。有的人是自己經過這些，來檢驗的。最終檢驗的結果就證明了他檢驗的結果。

³ 《大寶積經》卷116：「若欲知一切眾生行非行相，非行即菩提，菩提即法界，法界即實際，心不退沒，應學如是般若波羅蜜。若欲知一切如來神通變化無相無礙亦無方所，應學如是般若波羅蜜。」(CBETA 2026.R1, T11, no. 310, p. 656c1-5)

當這個人去檢驗的時候，你判斷他是個什麼，就錯了。

總結

當一個人智慧通達的時候，看一切都能一目了然，甚至你已經產生哪些痛苦，他都清清楚楚，那叫得。他修的越高，如實見的能力越高，證的東西越純。

聰明人不需要自己親自去吃虧的。只有傻子，才容易做吃虧的事。

不聽話的人，佛給你的，你得不到。

聰明人，你自己去過濾，能把你震驚到、嚇到，你就知道，「別人吃虧，我不能吃這樣虧；別人倒霉，我不能這樣倒霉；別人承受苦，我不去承受這種苦。」

傻子，經過一次以後再不去歷練了。

還有一種，泡在苦裡面，吃一萬次虧都記不住，那就不知道是個啥東西了。